

feet into a deep valley in which is situated the long village of Yao-chan 腰站, ¹³³ the regular lunch-stop for the caravans. The motor-road avoids Yao-chan and keeps to the hill-side, descending in great zigzags to the west of the place. ⁴⁸⁷ The steep valley slopes are eroded, the strata being perfectly horizontal and ¹³⁷ in various colors, such as grey and yellow clay, gravel and red soil; the land has sunk and lies tilted considerably, especially in the north-eastern part, exposing the above-mentioned varicolored strata and giving the whole landscape a peculiar appearance.

Lu-feng ¹¹ is situated in a fertile plain at an elevation of 5,350 feet. It is a town now much dilapidated and surrounded by a low wall. The original earthen wall was built in the 12th year of Yüan Chih-cheng 至正 (1352). In the 35th year of Ming Wan-li (1607) the town was burnt by the native bandit, A-k'o 阿克 (tribal chief of Wu-ting), and the magistrate pulled down the earthen wall and built a brick one, 3 li in circumference and 16 Chinese feet high. This wall was destroyed by an earthquake in the ninth year of K'ang-hsi (1670) and rebuilt. It was repaired frequently afterwards up to the 10th year of T'ung-chih (1871).

To the west of Lu-feng, almost adjoining the wall, flows the Hsing-lo Ho 星羅河. The bridge spanning it is called Hsing-hsü ch'iao 星宿橋 (Bridge of the zodiacal constellation), another name for it being Yung-feng ch'iao 永豐橋. It was commenced in 1612 and finished in 1614 by Hsiang Chao-lin 向兆麟, magistrate of Lu-feng.

Fourth stage. — From Lu-feng to She-tzu 舍資 (also written 捨資) is a distance of 90 li. From Lu-feng the road leads through the west gate, known as the Ch'ing men 清門, over the Hsing-hsü bridge. The Hsing-hsü Chiang 星宿江 or Ho 河, another name for the Hsing-lo River, is called the Lu-shih Chiang 綠汁江 on the Yün-nan military map. It flows west of the walled town and becomes an affluent of the Red River (the Chinese Yün Chiang 元江) which debouches into the sea in Indo-China.

The trail crosses the plain to the foot of the hills which it ascends. This particular stretch of trail is the worst on the entire journey to Li-chiang. All the villages have been burned by bandits, only the charred mud walls are standing and the fields lie waste. The mountains of this region had been for years the stronghold of the large robber bands which harassed the province. [579]

Half-way up the mountain-side, nestled in the forest is an old temple, 10 li from Lu-feng. From a pass, 6,300 feet high, which is the top of the ridge encircling the western side of the Lu-feng plain, one has a wonderful view over a vast sea of mountains, here and there being a tiny level area with a few hamlets and fields. The trail continues below the top of the ridge along grassy and wooded slopes. Ahead are conical mountains thickly wooded with pines;

¹¹ In ancient days it was the Pai-ts'un 白村 (White village) of the Lu-peng tien 綠坪甸 (tien of Lu-peng). The district was inhabited by the Wu-p'o-man 烏魯蠻 (Black P'o savages). Their land was malarial and hot, and they thus had no definite dwelling. They were ruled in the period of Ta-li 大理 (937-1094) by I-sheng 義勝, the son of Kao Chih-sheng 高智升. In the beginning of the Yüan dynasty the town was dependent on the Ch'ien-hu so of An-ning. In the reign of Chih-yüan 至元 (1341-1367) it was established as a hsien, subject to the chou of An-ning. The peasants of three li registered there. To-day it is a full-fledged hsien city.

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[577] at the foot of the nearest, the trail, now a deep trench, enters a ravine descending to a stone bridge and then to what was once a hamlet called Hsiang-shui-kuan 响水關 (Rippling water pass). It is a wonderful spot in the midst of densely forested mountains and lovely clear streams. This was the headquarters of the robber bands. Thanks to the energetic rule of the then governor, Lung Yün 龍雲, many of the bandits were killed, the remainder dispersed, and a fort erected where soldiers are always on guard.

The trail winds in and out between high, forested spurs, finally ascending to a pass of 6,500 feet elevation. It descends into a small valley, across low ridges and thence to the small, forlorn hamlet of She-tzu at 6,100 feet. After having been plundered several times by the bandits who once occupied it for many months in 1927-28, a mud wall has been built around it, and watch-towers on the tops of the surrounding spurs. She-tzu, which formerly belonged to Kuang-t'ung hsien, is now a sub-divisional magistracy, in the district of Hei-ching 黑井 (Black salt-well — in contradistinction to the Pai-ching 白井, White salt-well). In Hei-ching are two wells called A-lou ching 阿陋井 and Yüan-yung ching 元永井. Large caravans loaded with salt make their way from here to the capital.

[483] Fifth stage. — From She-tzu to Kuang-t'ung hsien 廣通縣 is a distance of 60 li. The trail now passes across the She-tzu plain and enters a small ravine leading to a pass, at 6,550 feet and 15 li from She-tzu, where is a shrine — a large old temple dedicated to the famous hero Kuan Yü 關羽 of the San Kuo 三國 (Three Kingdoms), later canonized as Kuan Ti 關帝 and made a god in 1594 by Ming Wan-li. The pass is called Le-ma Kuan 勒馬關 (Rein-in the horse Pass). From this pass, once a dangerous spot held by bandits, the trail descends to the edge of a small, cultivated plain on which stands the village of Hei-chü 黑直, elevation 6,125 feet, consisting of about 25 houses; wheat, barley, and broad beans are cultivated. A number of peasants were encountered here, carrying large pine logs by means of straps over their foreheads and wooden yokes around the backs of their necks, the yoke resting on the shoulders (PLATES 7, 8).

The trail ascends steeply — the hill-side being covered with magnolias, Michelias, *Castanopsis Delavayi*, *Keteleeria Davidiana*, pines, *Pyrus* or wild pears, oaks, etc. — to a pass at 6,500 feet and descends to the village of Meng-ch'i-p'u 蒙七鋪, elevation 6,425 feet. This is the regular lunch-stop. The path leads on across a spur into a depression which it encircles, and then climbs to a higher spur, elevation 7,110 feet. It continues on top of the spur for some time, leaving a deep valley to the right, and descends steeply over a mere rock pile of a trail to the plain of Kuang-t'ung and the dilapidated, ruined town of that name. Kuang-t'ung must once have seen better days, judging by its large now ruined temples. Its elevation is 6,300 feet.¹³

¹³ The aboriginal name of Kuang-t'ung was Lu t'an 路談: [The character *tan* 談 stands for the Tai word *kieng* or *shien*, as in Kieng-mai, a town in northern Siam. The word is often written 談 *shan*, and 談 *chien*, the latter probably in imitation of the Tai sound. The meaning of the Tai word is a State, a province or a town.] In the beginning of the Yüan dynasty (1253) the Lu-t'an ch'ien-hu 路談千戶 (Lu State of 1,000 families) was established. In the 12th year of Chih-yüan 至元 (1352) [the *Kuang-t'ung hsien chih*, ch. 1, fol. 5b, states the 11th year (1351)], it became Kuang-t'ung hsien dependent on Nan-an chou 南安州,

487 until we reach the village of Pan-ch'iao 板橋 (Wood bridge), 30 li from Chen-
 133 nan, at the foot of a wooded hill. Leaving the village to the right it crosses a
 137 stone bridge called Ling-kuang ch'iao 靈廣橋, near the temple of Ling-
 kuang (Miao). Thence it leads up the valley between hills to the village of
 Sha-ch'iao, situated on a slope. The neighboring country is inhabited by a
 number of tribes, who come to the markets to dispose of their products.

Ninth stage. — From Sha-ch'iao to P'u-p'ung 普淖 (Pervading noise of the
 water) is a distance of 95 li. Elevation 7,450 feet.

Leaving Sha-ch'iao the trail winds about the hill-sides between wooded
 slopes in narrow cultivated valleys at an elevation of 6,900 feet. Here are
 situated farm-houses and small hamlets in groves of willows along a clear
 stream. The path leads up a narrow, densely wooded valley to the hamlet
 Ta-fo-ssu 大佛寺 (Great Buddha temple) after a temple situated in the center
 of the village, but nothing is left of the temple except a few posts. The hamlet
 consists of about five houses and is in a wretched state; elevation 7,000 feet.

• [57] Climbing between steep, wooded hills, formerly the hunting-ground of the
 bandit chief Ch'ang Liang and his bands, who burned nearly all the villages
 in this region (fortunately he has been caught and executed, and the villages
 are gradually being rebuilt), the ravine becomes narrower and filled with a
 wonderful forest of *Alnus*, *Pyrus*, *Quercus*, *Rhododendron Delavayi*, *Rhod.*
Simsii, *Rhod. scabrifolium*, *Rhod. microphyllon*, *Rhod. coriaceum*, magnolias,
Cornus, etc., until we emerge into a narrow pass at 7,900 feet and the little
 hamlet of Chü-li-p'u 荳力舖, 70 li west of Chen-nan. Every house in this
 once prosperous village was in ashes (1928-1930) — the act of bandits. Women
 and children sat among the debris in despair.

487 The trail continues up the narrowing ravine to the pass at 8,200 feet where
 133 lies the hamlet called Ying-wu-kuan 英武關, or 鸚鵡關,¹⁸ a distance of 50 li
 485 from Sha-ch'iao. This is the regular lunch-stop for the caravans. The houses
 are mainly food-stalls and tea-shops which cater to the traveler. A tiny temple
 is back of the village in a forest of oaks.

487 From this pass the trail descends, only to ascend again to a slightly higher
 133 pass at 8,300 feet, whence it leads down into a red valley, bare, arid, and ex-
 137 posed to the terrific winds which sweep it from the west. At 8,000 feet we pass
 the wretched village of T'ien-shen-t'ang-t'ang 天神堂塘, continuing down-
 stream for a short distance. Instead of following the valley we now turn to the
 right, and climb the steep spur over a terribly rocky trail between pine forests,
 to an elevation of 8,350 feet. Here the path emerges on to a flat plateau (the
 neighborhood is inhabited by Lo-lo tribesmen) and descends the broad moun-
 tain-side over which the wind sweeps furiously in winter and spring. Much
 of the land is bare and covered with fine, loose gravel and sand. Only bar-
 berry bushes (*Berberis*) manage to exist, with *Osteomeles Schraerina*, a gnarled
 shrub with white flowers. The hills are purplish-red and yellow with here and
 there calcareous outcroppings.

The trail, after having kept to an elevation of from 8,000 to 7,600 feet, de-

¹⁸ Not to be mistaken for the Ying-wu Shan 鸚鵡山 (Parrot Mountain), which is only a
 half li north-west of Chen-nan. The name is derived from the many parrots which are
 said to nest there.

344 been built barracks for the regular troops stationed at Ta-li. The San-t'a Ssu 三塔寺 (PLATE 6) are also called Ts'ung-sheng Ssu 崇聖寺 and near them is the grave of the P'ing-chang 平章 (Minister of State) Tuan Kung 段功, a member of the ruling house of Tuan under the Yüan dynasty. He died in 1366. As has already been remarked, Ta-li (the name is said to be of Tai or Siamese origin, i.e., T'a-lé = lake)²⁴ is of great historic interest, but does not come within the scope of this work. An aviation ground has been laid out between Ta-li and the lake.

487 Fourteenth stage. — From Ta-li to Teng-ch'uan 鄧川²⁵ is a distance of 90 li.
133 Elevation 7,100 feet.

137 The trail leads across sandy and rocky stream-beds, which descend from the Ts'ang Shan Range, and over ditches and brooks. In the distance is a long, narrow spur extending from the Ts'ang Shan towards the lake: this is the Shang Kuan 上關 (Upper Pass).

We pass a small hamlet which has escaped both earthquake and bandits, and now follow close to the foot-hills as far as the village of Chou-ch'eng 周城, 50 li from Ta-li. Many large *Ficus stipulata* trees, their trunks surrounded by stone enclosures for people to rest their burdens on, are met with along the road.

487 From the last village, which is a lunch-stop, it is 20 li to the village of Shang-kuan (also called Dragon-head). The elevation is 7,100 feet. The poor, miserable hamlet is in absolute ruins, having been burnt and looted by the bandit chief, Chang Chieh-pa 張結疤 (Chang the Stammerer). A sordid scene unfolds as one enters the gates of this former stronghold. No inn was available, not a single house intact, and at the time of writing — 1934 — nothing had been reconstructed. The village of Sha-p'ing 沙坪, only two li beyond, shared the same fate as Shang-kuan, and the large schoolhouse, which once served me as shelter, existed no more.

²⁴ PROFESSOR GEORGE COEDÈS, Director of the Ecole Française d'Extrême-Orient, Hanoi, in answer to an inquiry regarding the possible Siamese origin of the name Ta-li, writes: "The Siamese word for 'lake' is *da-lé*, pronounced *l'a-lé*, but it is most probably a loan-word from Khmer *danlé* pronounced *tonlé* (Tonlé Sap, Cambodia's Great lake). The use of Cambodian loan-words is usually restricted to South Siam, and I do not think that *da lé* or *l'a lé* exists in any Northern T'ai dialect. The etymology of Ta-li from *da lé* appears to me as extremely doubtful."

As to the origin of the name Ta-li, the *Ta-li hsien-chia hao*, ch. 3, fol. 5a-5b, states that in the T'ang dynasty the Meng family absorbed the other five kingdoms, that is, they united the Liu chao 六朝 (Six kingdoms). In the second year of the period Hsing-yüan 興元, in the reign of T'ang Te Tsung (785) (this should read first year of the period Cheng-yüan 貞元, as there was no second year of Hsing-yüan) the grand-child of Ko-lo-feng, I-mou-hsün, called himself the Jih-tung Wang 日東王 (King of the Orient) and took as his dynastic title Ta Li 大禮. It was not until the second year of the period T'ien-fu 天福 of Emperor Kao Tsu 高祖 of the Later Ch'in dynasty 後晉 (937) that Tuan Sau-p'ing 段思平 established the dynastic title Ta Li 大禮. The *Li-chiang fu chih lüch*, ch. 1, fol. 14b, and the *Nan-chao Yeh-shih*, however, state that it was I-mou-hsün who first established the name Ta-li, or Ta Li 大理, as his dynastic title in the first year of Hsing-yüan 興元 (784). Ta Li 大禮 means "great decorum" or "great propriety," while Ta Li 大理 means "great principle." As can be seen, there is therefore some discrepancy in establishing the date, etc., of the name Ta Li 大理.

²⁵ The ancient name of Teng-ch'uan was written T'eng-ch'uan 鄧川.

1 [see p. 28 F. -- Analyst]

487 ing like thunder. Immediately after the earthquake flames burst forth from
133 the mountain, so that the heavens were reddened. This lasted nearly an hour,
137 after which no fire was visible. Later the people went to see the hill and found
that a large section of it had fallen in, covering up several of the hot springs
which flowed from its base. No one was injured.

519 Niu-kai is a village in ruins, thanks to the activities of the bandit chief
Chang Chieh-pa and his hordes; when I passed through in 1928 he had only
a few days before made his submission to the Yün-nan government. More
exactly: holding a Belgian missionary as hostage, whom he threatened to kill
should the governor of Yün-nan send further troops against him, he brought
the governor to accept his own terms. Thus he was established as military ruler
of the entire district. He sat with 1,000 of his bandits in the poor village which
he had all but burnt to the ground, and the impoverished peasants had to feed
the brutes who had ruined their homes. The village consists of about 600
families, and lies on the slopes of the foot-hills, at an elevation of 7,500 feet. It
belongs to the magistracy of Ho-ch'ing 鶴慶.

487 Sixteenth stage. — From Niu-kai to Tien-wei 甸尾 is a distance of 70 li.
133 Elevation 7,800 feet.

137 From the village of Niu-kai the trail keeps to the foot-hills which encircle
the plain to the right. Somewhat beyond the village a path branches off at
the end of the plain, into a deep valley which leads to Ho-ch'ing. This is the
shortest way to Li-chiang.

Our trail leads across the Niu-kai plain to a limestone mountain with smooth
cliffs on which inscriptions are still discernible dating back to K'ang-hsi
(1662-1722). The mountain is called Kuan-yin Shan 觀音山 (Goddess of
Mercy Mountain), and so is the village a short distance beyond; a Buddhist
temple nestles at the foot of the cliff. In the south it joins on to the Tien-
ts'ang Shan. Half-way up the mountain is a cave called T'ai-chi tung 太極洞.
(Cave of the ultimate immaterial principle, i.e., of the Chinese cosmology). In
the center of the cave is a pond called Chin-lung t'an 金龍潭 (Golden dragon
pool) which is said to be very deep (the depth being unknown).

A short distance beyond, at a tiny temple, the trail ascends the red hills
covered with oaks, pines, *Pinus Armandi* and *P. yunnanensis*, *Alnus*, *Castanop-
sis Delavayi*, rhododendrons, roses, *Berberis*, etc., up over limestone moun-
tains, through oak forest, to a pass with a few houses called Ch'ou-shui-ching
臭水井 (Stinking water-well). At this place many hold-ups and murders
were committed by the bandit hordes of Chang Chieh-pa. He strung up his
victims by the thumbs to branches of high trees, and tied rocks to their feet;

* The name originated from a likeness of Kuan-yin cut into the rock of the mountain by
Ko-lo-feng 閣邏風 (King of Nan-chao, 748-778) of the Meng family. Other names for the
mountain are Fang-chang Shan 方丈山 (Abbot Mountain), Lien-hua Shan 蓮花山 (Lotus
Mountain) and Hsiang-yün Shan 祥雲山 (Auspicious cloud Mountain). It is one of the
seventeen famous mountains of the Nan-chao Kingdom. (From the *Ho-ch'ing chow chih*,
ch. 4, fols. 5b-6a).

* The temple is called Miao-hsing An 妙行庵 (Hall of the practice of the Excellent or the
Unfathomable). A board bearing the above characters is over the temple gate. It was pre-
sented by the Na-khi chief, Mu Hsing 木興, in the 33rd year of K'ang-hsi (1694). Mu
Hsing was born in 1667 and died in 1720.

114 S ch'uan, who had been settled there for more than 60 years. They, like the Mo-so who dwell in this gorge, do not live, as he says, in "caves à demi enfoncées dans le sol," but in houses built of stone. His map on plate 6 gives the trail as below the villages, while actually it passes above them and not along the river but at times 4,000 feet above it. The great Ta-shen-kou gorge, which the trail ascends and its eastern wall which it climbs in many zigzags, is not marked. According to him the trail leads only a short distance above the river. This is an impossibility. No one could walk along the Hu-t'iao-chiang or cross the Ta-shen-kou gorge without ascending it.

From Ta-ku, as well as from across the river, one can look up the tremendous gorge, and from the village of No-yü near the entrance one can look down it and obtain an idea of its grandeur, though not to the extent as if one actually travels through it. The quickest way to reach Bbër-ddër is by crossing the Yangtze at Ta-ku. Bacot gives us pictures of the inflated goat skin rafts by which he crossed, but not a single picture of the great gorge itself or of the renowned Hu-t'iao-chiang, nor of the villages in the gorge, as previously remarked.

As the northern part of the Chung-tien district is inhabited mainly by Tibetans no detailed description is here given, but the southern territory inhabited purely by Na-khi is dealt with in the following pages.

I. THE NA-KHI DISTRICTS OF HA-BA AND BBËR-DDËR (THE CHINESE HA-PA

哈巴 AND PEI-TI 北地)

131 S The districts of Ha-ba and Bbër-ddër are situated in the south-eastern part of the Chung-tien triangle and rest on the Yangtze loop in the east; on the Ha-ba ndshër nv-lv peak of the Yü-lung Shan in the south; the Ta-ra mountain in the west and Pei-ti Shan (A-nà Ngyu Range) to the north. The massive limestone range of Gkü-dü also lies within the triangle.

ST 184 The most primitive type of Na-khi, undisturbed since they first settled many centuries ago, dwell in this region. Here they follow their old religious customs, which is a mixture of Shamanism and the pre-Buddhistic Bön religion of Tibet. There are neither lamās nor lama temples as in the Li-chiang district, nor are there any Chinese temples, for no Chinese live here.

ST 1764 755 An interesting feature is the total absence of graves in Bbër-ddër, for here the Na-khi still follow their ancient custom of cremating their dead. They take no medicines of any kind, but rely solely on their sorcerers to exorcize the demons of disease. They also practise in all its purity the ancient ceremony of *Muan-bpö* (Propitiation of Heaven). The district contains one of the finest *muan-bpö d'a*, or sites for the *Muan-bpö* ceremony, situated in a beautiful grove of old oaks.

ST 177 Their territory is most difficult of access and this has kept them isolated and unspoiled. They have not come in contact with the Chinese, but, unfortunately, they are exposed in the north to Tibetan bandit invasion, and several times their villages have been reduced to ashes and their cattle driven off. Being unarmed, they themselves fled into the hills to save their lives.

S 631 They are under the Chinese magistrate of Chung-tien, a town in a purely Tibetan district, but that official, when there happens to be one, usually flies

post-haste on news reaching the town that the Tong-wa Tibetans, who live in Hsi-k'ang 西康 to the north of Chung-tien, are on the war-path. These people not only loot in and around Chung-tien, Bbër-ddër, etc., but they often cross the Yangtze and invade Li-chiang territory, as in 1922, when they burned the town of Ta-ku, and killed many people, shooting the girls, who had climbed trees to avoid falling into their hands, like pigeons off the branches. When I visited Ta-ku shortly afterwards I found the town in a terrible state; many girls had broken limbs which had ulcerated and were beyond hope. In 1933 the Tibetans came again, but satisfied themselves by occupying Chung-tien for a considerable time, whence they undertook raiding expeditions in various directions.

The present native ruler of Bbër-ddër is of the rank of Pa-tsung 把總 (Sergeant), and besides Bbër-ddër rules also over his own district called Ha-ba (Ha-pa), to the south. His family name is Yang 楊. His Mohammedan ancestors came originally from Shan-hsi province. They lived in Ta-li, but escaped during the Mohammedan rebellion in 1856 and fled to Chung-tien. He again is under the immediate control of the Ch'ien-tsung 千總 (Chiliarch, Lieutenant) of Ch'iao-t'ou 橋頭, also of the name of Yang, though they are not related. Both positions are hereditary. The latter is directly under the magistrate of Chung-tien, who is usually an absentee. Yang Pa-tsung of Ha-pa is a half-breed, his mother being a Tibetan woman and his father a Chinese Mohammedan. The latter was killed by Tibetan bandits in a raid which they were making into his territory. Unfortunately, the present ruler, who is addicted to opium, lacks all the qualities necessary to control such a district, and one can but pity the poor peasants who have to look to such an individual for help in time of stress. It is impossible for a magistrate to remain or keep order, unless he has a large force of regular troops to rely on for protection. The few militia soldiers, with antiquated, rusty rifles, and bullets which often do not fit the barrel, are no protection against the wild hordes of Tong-wa Tibetans, who are usually well armed.

Strange as it may seem, these Tibetan bandits were often armed by Chinese generals, residing in Ning-yüan fu, Ssu-ch'uan, under whose nominal jurisdiction they come. The generals, being interested mainly in money, sold their old rifles to the highest bidders, in this case the Tibetans and Lo-lo on the Yün-nan border. In 1931 when I was in Yung-ning, the good Tsung-kuan 總管 who, unfortunately for his country, has passed on to the Great Beyond, complained to me bitterly about the sale of arms to the wild Tibetans and Lo-lo by the Ning-yüan generals. They had actually sent for the Tibetans, sold them their surplus or old rifles, and given them a *hu-chao* 護照 (passport) and even a Chinese escort to prevent their being molested *en route*. The King of Mu-li (Mi-li) did not wish them to pass through his territory, but could not refuse them transit in view of their passes from the Ning-yüan generals, under whose jurisdiction the Mu-li King comes.

In 1929 Ch'en 陳, the Tsung-pan 總辦 of Wa-li 瓦裏 on the Ya-lung River in Ssu-ch'uan, sent many loads of rifles, commandeering peasants on the road to carry them to Yung-ning in Yün-nan, to be sold to whoever had the money

¹ He was murdered by the Communists in April, 1934, when the latter passed through Ssu-ch'uan from Yün-nan.

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713 to buy them for more than 100 dollars silver apiece with 25 rounds of ammunition. In order that they should not fall into the hands of the Lo-lo or Tibetans the rulers of Yung-ning had to buy as their finances allowed. When Ch'en Tsung-pan and his party were in Yung-ning on their way towards Li-chiang to sell their remaining rifles, the Gangkar-ling Tibetans, having learned of their presence there with arms for sale, came post-haste to Yung-ning, followed and overtook them at a village to the south. They then attacked them in order to capture the arms. Ch'en, who had some Seu-ch'uan soldiers with him, resisted, keeping up a constant fire and using up all the ammunition which was to be sold with the rifles. The Tibetans retreated and finding a Hsiang-ch'eng 鄉城 Tibetan caravan which was returning from Li-chiang, attacked and robbed it. Under such conditions, the poor unarmed peasants have indeed a difficult existence.

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*487 From the south there are three approaches to the Ha-pa and Bbër-ddër territories, but the Yangtze must be crossed no matter where one enters them, coming from Yün-nan. The quickest way to reach the district used to be by way of Ta-ku immediately north of Li-chiang, two stages distant. A ferry plied there, but, since the Tibetan bandits used it to cross over to Li-chiang in 1922, it has been destroyed and there is now no intercourse with Ha-pa, at least not from the Ta-ku side. People do cross on goatskin rafts which are hastily constructed, but the skins are kept on the Chung-tien side, none being available at Ta-ku. Thus to cross from the Ta-ku side, although the easiest approach, is now impossible (1932). This still held good in 1944.

*489 The second best approach, only feasible in the summer, is via the pass called Hsüeh-men-k'an 雪門坎 (Snow gate cut) over the mountain near Bbër-ddër to the west. The valley which leads to it from the Bbër-ddër side is called Gyi-na lo (Black water gulch). From the pass a trail leads west to the Yangtze above Ch'iao-t'ou (Bridge head). From autumn to spring the pass is deep in snow, and many have lost their lives in trying to cross in the winter season.

The third and longest and most difficult approach is the one by the Yangtze gorges. When mentioning the Yangtze gorges, those known to the tourists at I-ch'ang 宜昌 come into mind, but let it be said that the latter can never be compared with the gorge the Yangtze has cut for itself through the Li-chiang Snow range. Having always wished to explore the gorge through the Yü-lung Shan, I took this route to Bbër-ddër, and it is this which I shall describe. Bacot is said to have traversed the gorge, but he says little or next to nothing about it, and mentions it as being 2,000 metres deep. It is much more than that, and 10,000 feet is about right.

2. FROM NV-LV-K'Ö TO THE MOUTH OF THE YANGTZE GORGE

Nv-lv-k'ö (At the foot of the snow range), or Hsüeh-sung-ts'un 雪嵩村² as the Chinese call it, is situated at the end of the north-western branch of the

² (Hsüeh) Sung is the highest and central peak of the Wu-yo 五岳 (Five sacred mountains) on which the ancient emperors worshipped Shang-ti (God). The Sung peak lies in Ho-nan fu in the province of Ho-nan, on the watershed between the Yellow and the Han Rivers. As the title of Pei-yo (North sacred mountain) had been bestowed on the Yü-lung Shan, the village lying at its foot was given the name Sung, which also stands for eminent and lofty.

*487/hjom dgon-pa),¹⁶ dedicated to the goddess Palden Lhamo (dPal-ldan Lha-mo),¹⁷ is by way of the above-mentioned valleys. The boundary between *137 Mu-li and Ch'ien-so is below Rin-jom Gom-pa in the valley of Ha-la-mi.

Du-llo and its destruction by Lo-lo bandits.— Opposite the hot springs, situated in the Erh dji valley, one half of which is in Yung-ning and the other in Ch'ien-so territory, a valley extending from north-east to south-west debouches into it.¹⁸ This valley is called Wua-lu. It is more of a ravine than a valley and leads to a pass among forested hills. It becomes very narrow in its upper half, where it is joined by another ravine with a rocky defile. The slopes are covered exclusively with the yellow Yün-nan pine. There is a maze of spurs over which the trail leads to a pass and down another small rocky ravine, which debouches into the broad valley of Du-llo. Here at the junction of the ravine and the Du-llo dji, on the northern bank of the latter, stood the hamlet of Du-llo; now only the charred mud walls of the few houses which composed the village remain.

● 579 On February 9th, 1929, the eve of Chinese New Year, when the poor Hli-khin peasants had decorated the gates of their homes, with pine trees, the savage Lo-lo came and robbed them, drove off their cattle, and set their houses on fire; worse still, their children were carried off into slavery. And this happened less than 10 miles from where Chinese New Year was celebrated in great style in Yung-ning. Passing by here on my way to Mu-li in March of the same year, a few of the peasants were sitting in the ruins of their former homes; silently they contemplated the ashes of what constituted their former belongings. Their overlord, the T'u-szu of Ch'ien-so, an opium sot, who was at feud with his brother and who had invited the Lo-lo to settle in his territory (see p. 404), had fled from the wrath of his brother, who had waylaid him with the intention of killing him. He was safely camping on the Li-t'ang River in Mu-li territory. His enemy brother had likewise fled and was living on the island of Nyo-ro-p'u in the Yung-ning Lake, also an addict to the opium pipe. No one cared for the poor peasants, who were thus delivered up into the hands of outlaws and robbers. I mention this to show what dreadful conditions prevail in this part of China, and how indifferent the officials are to the dire distress of the peasants and the lawlessness in the country.

This state of affairs is of course mainly due to lack of communications, the wildness of the country, and the long distance, comparatively speaking, from the governing center of these outposts of China. But if the truth must be told, it is also due to the indifference of the Chinese officials. It would be useless for the people to attempt to complain to the magistrate under whose jurisdiction they come, for between them and Yen-yüan, the seat of the magistrate, are independent Lo-lo who would rise *en masse* and inflict worse punishment. Only a large military force would be able to deal with them. Under present conditions, with the peasantry disorganized, their ruling

¹⁶ རྒྱལ་ཁབ་ལྷ་མོ་

¹⁷ རྒྱལ་ཁབ་ལྷ་མོ་

¹⁸ In the summer of 1943 the entire bank of the Erh dji on the Szu-ch'uan side was planted to opium, a sea of purple flowered poppies extended to the foot of the mountains.

chiefs at feud with each other, and themselves refugees, they cannot help but be prey to the rapacious, cruel Lo-lo. 579

Ha-la-mi valley. — Crossing the Du-llo Stream the trail leads up another broad valley which debouches at Du-llo village into the Du-llo valley. This valley is called Ha-la-mi, the lower half of which belongs to Ch'ien-so territory. 487*
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At the corner of the junction of these valleys stood the ruins of other homes. The Lo-lo robbers had done a thorough job in looting the poor innocent and undefended peasants. No one cared about their trials and tribulations.

In the Ha-la-mi valley a trail leads to Wu-chio Monastery situated in the territory of the once powerful Lama King of Mu-li whom the Lo-lo greatly feared and respected. Ha-la-mi is a beautiful valley, forested with pines and oaks. Yet the fields along the crystal-clear stream have been abandoned by their owners on the Ch'ien-so side of the line for fear of being carried off into slavery by the Lo-lo, should they dare go out to till them. The elevation at the Ch'ien-so — Mu-li border is 9,700 feet.

Ere reaching Wu-chio Monastery, a valley debouches into Ha-la-mi from north-west. A bridge spans that stream.

Wu-chio Lamasery. — Wu-chio Ssu 烏角寺 is situated at an elevation of 10,100 feet on a terrace which juts out into the stream. North of Wu-chio although in a continuation of Ha-la-mi valley, the stream is called La-dze dji and has its source in the huge limestone mountain called Hla-dze or La-dze.¹⁹ 346

The lamasery consists of one stone building containing the main shrine and chanting hall, while log cabins house the few lamas who attend to the worship of the most dreaded demon goddess of the Lama Church, Palden Lhamo. Wu-chio Ssu (Kin-jom Gom-pa) is well known in Tibet as it is said to have been one of the early dwelling-places of the goddess. It is a mysterious spot, the temple dark and gloomy like all Tibetan chanting halls. One corner of the building was partitioned off and this was the sanctuary of the fierce goddess whose image, represented by a fresco, adorned the wall. The painting was covered with silk scarfs which served as a curtain. Butter lamps which were burning in front of it, furnished the only light; all was still and hushed. In front of the old temple stood two immense juniper trees at least 500 years old. The lamas related that the goddess delights to live in trees. Facing the valley in which Wu-chio Ssu is situated are the mighty crags of La-dze or Hla-dze. In this mountain is a large cave known as La-dze ni-kung. Palden Lhamo is reputed to have lived there in the dim and hoary past. Water issues from this cave, which is said to be the source of the La-dze dji.

¹⁹ The Hsi-fan of Mu-li, who call themselves Ch'ra-me and whom the Na-khi call Boa, look upon Mt. Hla-dze as the cradle of their race. Like the people of Yung-ning do still, and the Li-chiang Na-khi did in former days, the Boa cremate their dead. They take the ashes and fragments of bones of their cremated relatives and deposit them on the limestone cliffs of Hla-dze, similarly to the chiefs of Yung-ning whose ashes are deposited at the foot of the cliffs, high up on Seng-gu ga-mu (Lion Mountain).

599 To the north-west of Yung-ning dwell the outlaw Tibetans of the Kung-ka-ling 貢噶嶺 and Hsiang-ch'eng countries, who are ever bent on robbing; to the east and south are the insurgent savage Lo-lo whom it is impossible for the Chinese, or the degenerate smaller T'u-szu on the Ssu-ch'uan side of the lake and Yung-ning, to control. In addition to the raids perpetrated by these wild tribes, an occasional military rebel, like the former chairman of the Yün-nan Provincial Government Hu Jo-yü 胡若愚, who having been turned out, attempted to regain control of the province, settles with his hordes like locusts on this beautiful, but otherwise poor region. He and his hungry soldiers impoverished the peasants and forced their headmen or chiefs, on pain of death, to contribute not only food but money for their support.

The good old Tsung-kuan was always busy, he detested any one who smoked opium and had no good word for such. His righteous anger was aroused when an official order came from the Yün-nan Government in 1931 forcing his people to grow opium. He was a wise man and his counsel was always in demand. The neighboring chiefs in Ssu-ch'uan, and the Lang-ch'ü chief to the south-east of his territory, always asked his assistance when in trouble, for he was greatly respected on account of his sense of justice, and unimpeachable character. It was a great loss not only to Yung-ning and Yün-nan, but to all the poor and troubled chiefs, his neighbors, whose burden he helped carry, when he passed away on the 28th day of the second (intercalary) fifth moon of the 22nd year of the Republic (July 20th, 1933).

- *133 *Lion Mountain.* — One of the most conspicuous landmarks which confront the lake on the north, is the southern face of Shih-tzu Shan (Lion Mountain; Seng-ge ga-mu). The latter is a Tibetan word Seng-ge dKarmo (White Lioness), *Seng-ge* meaning lion, *dkar* white, and *mo* female. It is the Chinese Kan-mu Shan. In Na-khi it is called Gko-mun Ngyu (Hawk Mountain). This mountain is mirrored in the lake, its broad face representing the lion's head (PLATE 244), while its body extends to the north, the long western slopes of it forming the eastern boundary of the Yung-ning plain. No hunting is permitted, and here roam many bears who live on the oaks, and often come to the fields of the villages and eat their broad beans and peas. Deer, stags, blue sheep, serow, and goral roam over its rocky slopes and cliffs. The goddess Kar-mo is pictured riding a hind (PLATE 245). Two shrines have been erected to her in Yung-ning, one on the western slopes of the mountain which bears her name, and one on the island of Nyo-ro-p'u (PLATE 246).

invaded Yung-ning territory, burnt its peaceful homes, driven off 1,600 head of livestock, and killed a number of peasants. This state of affairs is only attributable to the short-sightedness of certain Chinese militarists who, personally kill or order the killing of in-offensive native rulers who alone are able to control these wild border tribes. The murder of the Mu-li King is a case in point, and is directly responsible for the invasion of Yung-ning by the Gangkar-ling outlaws. It is true that some of the T'u-szu are not fit to rule, but this degeneration has been brought about by the opium habit and the latter again by the forced growing of opium by the Chinese authorities for the sake of revenue. Tribespeople usually do not smoke opium and would never grow it were they not at times forced to and heavily fined should they refuse to grow it, plus being taxed for what they could grow. Happily those days are past.

Tso-so Territory in South-West Ssu-ch'uan

421

chou, with its source on the northern or north-eastern slopes of the Mien-mien Mountain. This part of the river is called the Lo-i Chiang 羅易江. From the eastern slopes of the Mien-mien Shan further north it receives a small affluent called the Mi Ho 米河 (Rice river); another branch in the east is known to the Chinese as the Yen-ching Ho 鹽井河. These two main branches flow united as the Ta-ch'ung Ho into the Li-t'ang River, and not into the Ya-lung Chiang, as the Chinese Yün-nan military map, as well as the older Chinese maps, would make us believe. These maps ignore the existence of the Li-t'ang River and draw the Ya-lung in its stead. Furthermore Ch'ien-so territory is marked much too far north and west, instead of north-east of Yung-ning. It would be of little benefit and would only create confusion were I to quote the Yung-pei Records regarding the sources, etc., of the Ta-ch'ung Ho.

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A valley extends from the T'u-bbu peninsula, to the mainland, carrying a stream through Tso-so territory east into the Wo-lo Ho (Ta-ch'ung River). Another branch it receives in the outlet of the Yung-ning Lake (Lu-ku Hu), the outlet being called the Hai-men-ch'iao (Lake gate bridge), for a bridge spans the stream at the effluence of the lake. Thus the lake drains into the Ta-ch'ung Ho, the latter into the Li-t'ang, and the Li-t'ang into the Ya-lung, which debouches into the Yangtze somewhat north-west of K'un-ming.

The Tso-so T'u-ssu family. — My first visit to Tso-so land was in the company of the Yung-ning Tsung-kuan. He had been asked to act as intermediary between the Tso-so T'u-ssu and the King of Mu-li, who was on the point of invading the former's territory with his Tibetan cavalry from Ga-ro, an unsavory lot with a notorious reputation. Tso-so country to-day is a lawless tract of land. The T'u-ssu family have lost all the respect of their peasants and are unable to control their territory, living themselves in constant fear of being kidnapped by the Lo-lo who form a major portion of their so-called subjects. The T'u-ssu, a young man of 26, admitted to me that he is unable to exert any authority east of the Wo-lo Ho. The Lo-lo repeatedly invaded and plundered his territory from the north and east — recently very nearly succeeding in carrying off the chief himself into slavery — while the Gangkar-ling bandits harass it from the north-west.

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The older members of the chief's family, such as La Tsung-kuan 喇總管 and the old abbot of their lamasery which represents the Bön sect, were all addicted to opium; the former had died since my first visit in 1928, so there is now no one to take the responsibility of government and the poor peasants suffer without redress. The new and young abbot is a brother of the present T'u-ssu (PLATE 247). Matters had come to such a pass that the peasants were on the point of informing their chief that they did not want him any more. Whenever the approach of bandits is reported, the La family flees post-haste to the island of Bu-wua situated in the south-western part of the lake leaving the peasants to their fate. Their livestock is driven off, their houses burnt, and all that is left to them are ruins; into the fields of standing wheat which the bandits cannot carry off, they turn their horses loose and leave the stubble. Last, but not least, their children are carried off to be sold into slavery.

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622 Such is the lot of the poor peasants of the Tso-so territory and the same holds good for the Ch'ien-so country. I have met peasants from the latter who had lost everything and were migrating with a chair or a cupboard on their back, climbing the 13,000 feet high mountain of Ki-bo which separates Mu-li from Ch'ien-so territory, to beg the Mu-li King for a little land where they could settle and start life anew. No one of the ruling class of Ssu-ch'uan, an immense province without communication with this south-westernmost corner, cares for the peasants of these T'u-ssu, of whom there are five, called the Wu-so. The Yung-ning Tsung-kuan took pity on them and acted as intermediary between them and the Lo-lo, for the latter respected him and listened to his advice. Although powerless against the Tibetans, yet with the goodwill of the King of Mu-li he could at times avert pending troubles. Now, since the decease of that most active personality, who was like a father with a big heart for any one in trouble, the country has fallen on evil days. It is the beginning of the end of the native chiefs.

The Tso-so T'u-ssu is said to rule (?) over 1,000 families. However, he himself stated to me that he can, or supposedly can, control only his Na-khi subjects, who dwell west of the Wo-lo Ho or Ta-ch'ung Ho. Although his territory extends east of the Wo-lo Ho, he cannot even venture there, as it is inhabited by Lo-lo tribal clans in whose fear and dread he and his subjects constantly live. Since my first visit, their residence, at best a small affair, was being rebuilt, mostly of mud bricks and wood. The old decayed and half burnt yamen still stood in a long court full of weeds. The old Bön Temple in the rear had been spared by the Tibetan bandits, and there still sat enthroned as of old the founder of the Bön sect Tön-pa Shenrab (Ton-pa gShen-rabs-mi-po), with *Yidam* (tutelary deities of the Bön church) to both sides of him.

Only in the women members of the chief's family of Tso-so land is refinement to be seen, the men being degenerate and addicted to opium (PLATE 248).

*487 *T'u-bbu peninsula*. -- The long spur which juts out into the lake and
*433 forms the T'u-bbu peninsula ends abruptly to the rear of the present Tso-so
*139 yamen. It does not join the mountain range to the north, but leaves a broad, flat stretch of land between; the main road to Yen-yüan or Yen-ching, to which the Tso-so or La-t'a T'u-ssu is subordinate, leads over this little plain. The mountain god of the Tso-so people is called Yon-tra T'u-bbu, and is represented by the T'u-bbu peninsula. He is pictured riding a white horse, and is accompanied by a white dog and a white rooster. In the left hand he carries a flag like the Tibetan god of wealth, and in his right a *Bum-pa* (Amrta vase). His face is white. Facing the god is his wife, a *kLu-mo* (female water spirit), rising from a spring. In winter the temperature in Tso-so land is considerably colder than that on the islands in the lake where the deciduous trees lose their leaves much later than on the mainland. The elevation at the Tso-so yamen is 9,700 feet and is ten li distant from the lake-shore. The trail leads from the Tso-so chief's house and village of To-shi, up the valley, leaving to the west the last hill which is still a part of the T'u-bbu peninsula. At the end of the T'u-bbu peninsula, that is at its north-

575 gentry join through love of money and adventure. Thus
 575 robberies are not made by the poor and half-starved so much
 579 as by the strong and able-bodied who are in comfortable
 circumstances. In fact, but for the connivance and help of
 the rich it would be impossible for the rogues to carry on their
 depredations. People say that when a robber gang is equipped
 for action and makes its appearance at dead of night it is a
 terrifying sight. Torches are fixed in their caps or hats, their
 faces are painted with hideous colors, they are armed with
 battering rams, swords, clubs, crowbars, and latterly with
 rifles and Mauser pistols. Their attack is sudden and deter-
 mined, but at the slightest alarm they retire, carrying with
 them what silver and valuables they have been able to secure.
 Prior to the raid some servant has been bribed to reveal where
 the silver is kept.

If any of the gang should be caught, there is danger that
 secrets may be let out; but some of the descendants of Lan
 Ta-shun's bands will defy torture and scorn death. No
 officials can get their secrets either by torture or cajolery; and
 no severities used on them seem to have any moral effect on
 the rest of the gang; indeed it sometimes seems as though the
 more are killed the more the membership grows.

575 The chief Han Liu ideal is liberty, which means to them
 anarchy, selfishness and depravity, and it may be said that
 the Society is always "agin the government." They are
 under a kind of military rule, make their own laws and
 reserve all rights of interpreting and administering them.

There is, however, a growing tendency to social equality
 and the senior brother does not enjoy the same blind obedience
 as formerly. Among certain classes his word is no longer
 law. The tendency is to follow a popular man apart from his
 social standing; but such a man soon finds himself in a
 difficult and dangerous position.

In such an organization there must be jealousy and strife.
 Even in peaceful times deep enmity may exist on personal
 grounds, between two anchorages in the same street. These
 factions have been compared to two tigers in the same
 forest,—fighting must ensue. Suspicion and envy develop

38 *Sadon to T'eng-yüeh Ting (Momien)*

000 horizon with which I took latitudes every clear night. My maximum and minimum thermometers very soon got out of order and defied all my efforts to get them right again. The survey was done on a scale of four miles to the inch, and I tried as far as possible to get in all the country that came in sight rather than to put in with minute accuracy the part near the road.

133 Soon after leaving camp we crossed the actual watershed which is presumably the boundary. They say there was formerly a boundary "gate" here called Shên-hu-kuan. From all this part of the road there are magnificent views of the surrounding country. To the south the hills near Sima are plainly visible. To the south-east in a nearer range of hills the gap is seen through which the road from Méng-tien to San-ta passes, and beyond this gap is visible another range which is probably that which divides Mōng Na from Ho-hsa. Far away to the east can be seen a high mountain chain which separates the Shweli from the Salween. To the north this range stretches away till it is hidden by the spurs of Tabu Pum; to the south it culminates in a very high and prominent conical hill called Kao-li-kung which is about 12,000 feet high. South of this the range seems to get lower very rapidly.

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[241] A steep descent of 1,400 feet brought us into the little Méng-ka paddy plain which is inhabited by Chinese and Li-sos. The land is all cultivated but is not fertile, and the people do not get much more than a bare living off it. The head-man put me up in his house and I determined to halt here over the 7th, so as to write to the San-si sawbwa to tell him I was coming the next day.

A Shan silversmith from San-ta was a fellow-guest in Yang's house—rather an intelligent man who professed great contempt for the Chinese of Méng-ka. Certainly the Shans are in many ways a much more civilised race than the Chinese.

• 579 On the morning of the 7th news came in that a caravan of Chinese traders on their way from Manwaing to Mo-gaung had been attacked by Kachins at a place called Mōng-lawng¹. Six mules with their loads had been stolen,

¹ I believe this to be the Shan form of the name marked on the Survey of India map as Ma-ma.

Sadon to T'êng-yüeh T'ing (Momien) 39

and four Chinamen wounded. In the afternoon one of the injured men was brought in with a bullet wound in his thigh. They had been going by rather an out-of-the-way road so as to avoid passing Sadon, where they are liable to be searched for opium. The main road is often avoided for this reason.

The Kachins who committed the dacoity were acknowledged by the Yang-hsing-kuan to be under him, but he did not trouble himself much about the matter. He told the Chinamen it was their own fault, that they ought to have come by the main road where he could have protected them, instead of trying to sneak through by a bypath, and that, at all events while I was with him, he could not trouble himself about such unimportant matters. I expect as a matter of fact Yang is not very keen on taking the part of outsiders against his own Kachin neighbours, and I should not be surprised if the Mêng-ka men did a little in the dacoity line themselves sometimes. At all events during my stay there several of the inhabitants came to me with bullets in different parts of their bodies which they wanted me to extract!

In the afternoon a letter arrived from the San-si sawbwa in answer to one I had written from Sadon on the 30th. He said he had written to T'êng-yüeh for orders but had not yet received a reply, and begged me to wait a little longer. In consequence of this letter I decided to halt one more day to allow him to answer the letter I had written the day before. I afterwards found that on the 5th, when I was encamped at Ch'ang-ti-fang, a Li-so had gone straight away to San-si and reported that an English officer was crossing the frontier with 200 infantry and 60 cavalry. The sawbwa was very much frightened and had at once written this letter asking me to wait. On the 8th yet another letter from the sawbwa saying there were some very bad Kachin villages on the road, and again begging me to wait till he got orders from T'êng-yüeh. To this I replied that I would halt at Mêng-ka for the 9th and 10th, but on the 11th should go to San-si. It was necessary to say positively that I should start on the 11th, or he might have kept me waiting here indefinitely, and my time was already so short to be wasted in that way.

K'eng-ma to Bhamo viâ Mang-shih 109

good many Chinamen living there too, and most of the people appear to talk both languages. They are well known as the biggest blackguards in this part of Yün-nan, and many of them are wanted by the Chinese Government for murders and other crimes, but the country is so little under Chinese control that the officials are not very keen on trying to make arrests. On a subsequent journey I again had trouble at that very town¹, the only place in Yün-nan where I have ever encountered anything like organised opposition. M'eng-hung is in Chên-k'ang territory, but the sawbwa of the latter place finds it more than he can manage and has no real authority there. 563 579 •

The next day we reached M'eng-pun (M'ong Pawn), a Shan village of 40 houses, not to be confused with M'eng-p'êng (M'ong Hpawng), a somewhat larger place a day's march off W.S.W. In the afternoon a man arrived who had been sent by the Chên-k'ang sawbwa to guide us on to Mang-shih. There had been a good deal of rain lately, and it fell heavily here at night. 361

The recent fighting from which the warriors I met at M'eng-hung had just returned, was naturally the subject of conversation everywhere in this neighbourhood, and from enquiries made at different places I gathered the following as to its origin. About the year 1890 the late sawbwa of Chên-k'ang was going round his state, and while at the village of Ya-k'ou, which lies two or three marches south-west of the capital, he was murdered by his nephew Tao-lao-wu, who usurped the sawbwaship. He, however, only held it for a few days, as a Chinaman called Ma, who lives on the hills near Hsiao-m'eng-t'ung (M'ong Htawng), and is one of the principal head-men of the Chên-k'ang state, got some men together, marched on the capital, killed Tao-lao-wu, and dispersed his followers. The present sawbwa, who is the son of the murdered man, and was at that time only two years old, then became the nominal ruler of the state. 669

Since then the adherents of Tao-lao-wu had been constantly dacoiting in the western part of Chên-k'ang, near the Burmese border. The Chinese authorities accordingly

¹ See p. 136.

000 Tibetans who had apparently come out on a religious pilgrimage, binding themselves to get their living by begging. In this they seemed to have been very successful, as many of them were walking about with ducks under their arms. The same day we met my old friends P'êng and Colonel Liu, who had been with Mr Warry and myself on our first trip through Yün-nan. They were on their way to Nam-paung to meet our boundary demarcation party.

After leaving the Nan-tien plain our road still lay up the Nam Ti valley, but over an open rolling down country, crossing the river twice by stone bridges, and finally descending slightly into the town of T'êng-yüeh.

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186 Here a very warm reception awaited us. Our baggage and servants had got ahead, and we found them surrounded by a hostile mob. The innkeepers had absolutely refused to let them in, and our Shan escort of two of the Nan-tien Sawbwa's men were naturally afraid to do anything in the face of a crowd of Chinamen.

Guided by one or two of the more friendly of the inhabitants we made our way towards the *T'ing's yamen*¹. Our road lay right through the middle of the town, so getting the mules and servants in front of us, Ryder, Watts-Jones and myself came on behind as a rear-guard. The mob, increasing every moment, followed us, yelling, hooting, and throwing stones. When they pressed us too closely, we three who were riding would turn round and charge them. We had the satisfaction of catching one or two of them over the head and arms with our sticks, but they were wonderfully quick in getting away and the whole street would for a moment be almost clear, the people having disappeared into houses or down side streets. Then each time, as we turned round and went on after our mules, they would reassemble almost as quickly as they had vanished, and stones and bricks would again begin to fly about. In this somewhat unpleasant fashion we rode through T'êng-yüeh, and were very glad to reach a temple inside the *T'ing's yamen* where we were safe from the mob and found accommodation for ourselves and our animals.

We had I think all been hit by stones, but no one was

¹ i.e. the district magistrate's house.

Bhamo to T'eng-yüeh

117

- 579 seriously hurt. The affair was not an organised riot, as they
 186 did not know we were coming. It may be taken in fact
 more as a way of showing their dislike to those who have
 had the misfortune not to be born Chinamen, and as an
 expression of opinion that foreigners would be better advised
 to stay in their own country. Still this sort of thing may
 easily grow into more serious rioting, and I am strongly of
 opinion that Governments should take notice of even the
 smallest incidents of this kind where their subjects are the
 victims of attack by Chinese mobs.

It was unfortunate that our baggage had got ahead of us. Had we been there ourselves and insisted on being let into the inn, breaking in by force if necessary, we should have had no further trouble. A show of physical force at the outset is very effective in dealing with Chinamen. This is the only time that I have been stoned in a Chinese town, and in most places in Yün-nan the mob though inquisitive are not actively hostile.

Soon after our arrival my friend Yang-fa-yung who had on my previous journey met me at Mien-ch'ing, came to see us. He apologised for the conduct of the mob, said that he would have protected us if he had known we were coming, and that orders had been given out which would ensure us from any recurrence of such a thing. The loud voice and bluff military manner which this gallant officer assumed as in keeping with the character of a soldier, caused us much amusement.

The next day we called on the *T'ing*. We found him very civil and friendly and he apologised for the occurrences of the day before. He treated us to sweet biscuits and green chartreuse, so he is evidently making progress in his knowledge of Western customs!

- 302 What most struck my two companions, both new to China, was the length of his nails which, according to the custom of the literary classes, had been allowed to grow an inch or more beyond the tips of his fingers, to indicate that he was under no necessity to do any work with his hands. This custom may appear to us somewhat inconvenient, but we were soon to learn that it has its uses, for a fly having fallen into Watts-Jones's chartreuse, our host dipped his nail into the glass and deftly scooped it out!

361/438 It is a very poor town with really nothing to call a plain, and all the rice has to be imported from Chao-t'ung Fu and elsewhere. Maize and beans are the principal food of the inhabitants. There are no large merchants here and very little trade is done except in the necessities of life. Cotton cloth and any foreign goods that there are come from the Yangtze, and salt also comes from Ssü-ch'uan.

316 The only importance of the Wei-ning district lies in the mines—copper, silver, lead, iron, and zinc. With good communications these could no doubt be profitably worked. The height of Wei-ning is 7,500 feet, and it is a very cold place.

132 As Pottinger had not yet arrived I went on the next day along the Pi-chieh road, while Watts-Jones did some more surveying to the east of Wei-ning.

Going gradually up a range of hills, my road led me over a series of small steep-sided plateaus, with no outlet for the water. I slept at Ssü-p'u at 8000 feet. For the last few miles of this march we were in a dense cloud, so that it was impossible to do any surveying beyond a mere traverse of the road. This is the sort of weather which is, I believe, prevalent throughout Ssü-ch'uan in the cold season. The name Yün-nan means "south of the cloud," and it is natural to suppose that the province was so named as lying south of the clouds and mist which prevail in Ssü-ch'uan, and even in north-eastern Yün-nan, for such a great part of the year.

On the 23rd April I met Pottinger at the little village of Hun-shui-t'ang. Hunter, who was doing the surveying, was still 30 miles behind, as he had found great difficulties in this part of the line. So we decided to go to Wei-ning and await his arrival there.

The misty and rainy weather had made surveying most difficult for Pottinger's party. They had sometimes been for days together enveloped in thick fog, which made it absolutely impossible to see the lie of the country or to do any useful work.

579/186 Besides this they had encountered much hostility from the natives of the country. A hundred men or so would collect and roll down stones on them from the hill-tops

Yün-nan Fu to Wei-ning Chou

167

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186 and fire at them with guns. Their shooting was so bad that no one was ever hit, and they would run away if attacked, but this sort of thing naturally interfered with survey operations. The officials were always friendly, and increased Pottinger's escort of Chinese soldiers to 150 men, 20 of whom were armed with mausers.

Even in Kuei-chou province on this side of Pi-chieh these attacks began again, and Pottinger warned them that if there was any more opposition to his movements he would fire on them. The next day they began rolling stones down again, and Pottinger and Hunter attacked them with the twenty mauser-armed Chinese soldiers. Three of the Chinese were killed, and there was after that no further trouble.

These disturbances were probably due to the rebellion of Yü-man-tzū, which spread over a great part of Ssü-ch'uan the year before, and had hardly been repressed at the time Pottinger was passing through that province.

We got back to Wei-ning in two days and found that Watts-Jones had also returned there. We put up in very good quarters in the mining office. They have a lot of boilers and other mining machinery here, which are the property of the Yün-nan Province Government, who have never used them and want to sell them, but are hardly likely to find a purchaser here.

436 We halted the next day to wait for Hunter, and went to call on the civil mandarin and on the general. The former showed us his mint where cash are coined. They are made of a mixture of copper, lead, and zinc which when melted is poured into a mould which makes 200 or 300 cash at once. Not many are coined here: most of the copper is sent to Kuei-yang, the capital of the province.

The price the Government give for copper is 11 taels for 100 catties. This comes to about threepence a pound, a price which, the mandarin says, is not enough to make copper-mining pay. This I can well believe. I have often wondered how cash could be coined so as not to cost more than they are worth as money, but no doubt at this price it can be done.

The cash is the only real coin that exists over the greater part of China. Roughly speaking its value is about a tenth

361/24/ the two streams that water it are irrigated: the rest of the plain lies too high and is consequently little cultivated. The natives of Lin-an, like those of T'êng-yüeh, have a 186 strong antipathy to anyone who has not had the good fortune to be born a Chinaman. So far do they carry their hatred of everything foreign that they even refuse to weave their cloth out of foreign yarn. They import their material for making clothes in the shape of raw cotton from the Shan States. Such at least was the case at the time of my visit.

Three days from Hsin-fang, over a fairly open plateau country, brought us to Mêng-tzü¹, where I was hospitably entertained by Mr and Mrs Spinney of the Imperial Maritime Customs.

579/186 This place was only opened as a treaty port in 1889. The foreign settlement is pleasantly situated outside the town, the European community at the time consisting, besides the Customs Staff, of a French consul, a doctor, and one French merchant. The well-built, well-furnished houses in which they lived made one feel that one was in civilisation once more.

Mêng-tzü was considered a very quiet place, and the inhabitants of the town were extremely civil and fairly free from curiosity. But only a short time after my visit the Europeans there had a very unpleasant awakening from their sense of security.

In the middle of the night the foreign settlement was attacked by a large armed mob recruited principally from the workers in the Ko-chiu tin mines. The foreign community, among whom at the time were several French officers, concentrated in the French Consulate and made good their defence. The rioters, however, killed two Chinese servants and burned or carried off everything from the remaining houses.

439 Mêng-tzü is a busy place for Yün-nan, and even though the rainy season had begun I must have met quite 1000 loaded mules since leaving T'ung-hai. They were most of them carrying cotton yarn imported from Bombay *via* Hong Kong. This Indian yarn is cheaper than the Man-

¹ Sometimes spelt Mêng-tsz' or Mong-tze.

From P'u-érh Fu to Yün-nan Fu 207

Yi-mên was the place where Ryder and I had arranged to meet, and he turned up the following day after dark, having done a 26 mile march. These meetings in out-of-the-way places are very pleasant, and we halted two days here together. Our pleasure, however, was considerably damped by the news of Stormberg, Magersfontein, and Colenso that Ryder had brought with him from Yün-nan Fu. 000

On the 21st January we set out again, Ryder for Ch'uhsiung, myself for Yün-nan Fu. My road crossed the range which separates the basin of the Red River from that of the Yangtze at 7,350 feet, and then descended a little into a good sized plateau, with small hills rising out of it, very dry and therefore not much cultivated. We slept at Hsiao-lung-t'ang in a large temple pleasantly situated among trees.

The next day we reached An-ning Chou. The road lay down the course of a small river on which were a good many duck. I got five—three merganser, one brahminy (ruddy sheldrake), and one spotbill. The merganser is fairly common in Yün-nan, and I have found them quite eatable in spite of the fishy look that the shape of his bill gives him. 136

At An-ning we joined into the main road by which I had come from Ta-li the year before, and the next day we reached Yün-nan Fu. I cut off the last half of the march by taking a boat across the corner of the lake. 000

I was able to get the same comfortable quarters that we had lived in the previous year, and spent five days in the capital renewing acquaintance with Mr Stevenson and other missionary friends. Mr Jensen of the Telegraph Service, who had helped us so much before, had I was sorry to learn been laid up with rheumatism and had been obliged to take a trip home.

I found the French very active in Yün-nan Fu. There were 10 or 12 Frenchmen in the capital at the time of my visit, all connected with the railway which is to run up into Yün-nan from Tong-king.

The French were not at all popular with the Chinese, and there were even then signs that there was likely to be trouble. This feeling culminated a few months later in 574°
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208 *From P'u-êrh Fu to Yün-nan Fu*

• 579 a somewhat serious riot in which the French were attacked,
186 and the English missionaries also had a very warm time of
it. The riot was fortunately put down by the Chinese
authorities without any European lives being lost.

Captain Ryder reached Ch'u-hsiung on the 25th, and
we were able to observe for longitude, thus fixing the
position of Yün-nan Fu and also of P'u-êrh, which we had
so far only fixed relatively to the capital.

226 *Westward from Mien-ning Hsien. The*

000 I could not, however, disguise from myself that however pleasant it might be to get free of Chinamen, the absence of Chinese ideas of law and order might also increase my difficulties, and that perhaps the Peking passport with which I was provided would not always meet with the respect shown to it by a mandarin.

My purpose was to find as straight a way as possible from where I was at Yüeh-hsi to A-tun-tzū in the extreme north-west corner of Yün-nan. The trend of all the rivers and mountain ranges in the intervening country would certainly be from north to south, exactly across my path, and I had no anticipation of being able to find a very direct road. In fact my difficulties in this way began at once, for though Yüeh-hsi T'ing and Mien-ning Hsien are not very far apart in a straight line, there is nothing but a difficult footpath connecting the two places. I had, therefore, with my mule transport, to go back by the road I had come as far as Lu-ku, and then make a twenty mile march northward to Mien-ning.

361 This town is surrounded by a good wall, half a mile square, and judging by the crowded appearance of the streets, seems to be a thriving place. My first care on arriving was to try and get some information about my route westwards. In the previous year I had heard from 000 Mr Amundsen of the China Inland Mission of a place called Mi-li, which, from the position he placed it in, must lie more or less between Mien-ning and A-tun-tzū. No one in Mien-ning had ever heard of such a place, nor was my Chinese map of Ssü-ch'uan of any assistance, for this, though sufficiently accurate in the settled parts of the province, gets very vague in the more out of the way borderlands, in fact consists chiefly of blank spaces.

However the magistrate of the town was civilly inclined and lent me the official map of his district. On this was marked a place called Lu-ning-ying, which was known to the people of Mien-ning and was in the right direction, so for this place I determined to make.

•579 Our last night in a Chinese city was made hideous by a particularly noisy dispute just outside the inn. It began as usual with vehement abuse shouted with extraordinary vigour by both combatants. This is generally both the

bends of the Ya-lung

227

beginning and the end of a Chinese quarrel, but on this occasion the usual peacemakers were not to the fore, and the words were succeeded by the sound of heavy blows resulting in one of the disputants falling down yelling and screaming. The conqueror, after enjoying his triumph for a short time, went away, and no sooner was he out of hearing than the defeated combatant, still lying on his back, began to kick his legs up and down on the ground like a naughty child, and for a good half-hour yelled abuse in unprintable language. 579•

Our first march out of Mien-ning was a short one, for on arriving at Ha-ha-hsün, $9\frac{1}{2}$ miles off, we found ourselves confronted by a big range of mountains, which our mules would scarcely have been equal to surmounting that day. 000

The next morning, the 5th March, a very steep rocky road took us to the top at 11,700 feet, the last 3000 feet of ascent being done in two miles. Lachman Jadu and I climbed up a peak 600 feet higher and were rewarded with a fine view of big mountain ranges. The highest peaks were white, but there was not so much snow as I expected to see. We seemed to be passing through a spell of particularly fine weather. The descent on the western side of the pass was as steep as the ascent had been, and we spent the night at 7,600 feet in Ma-t'ou-shan, a village which consists of two large inns in a narrow valley, shut in by wall-like hills.

One or two unusual incidents had relieved the monotony of the day's march. As we were nearing the top of the pass, one of my Chinamen, who had got behind, came up and said he had seen some Lo-los hiding near the road we had just come along. It looked as if they were going to waylay our mules, so I was preparing to interview them with a gun and a rifle. But these preparations were needless, for just at this moment they all took up loads, put them on their backs, got back into the road, and went on down the hill. They were evidently harmless people, who, frightened at the sight of strange looking, strangely dressed men, had been hiding in the jungle to let us go by.

A little further on I became aware of a curious noise like the buzzing of bees, and having a lively horror of wild 788

133

The Da Chu Valley - I also heard it called Tschuwo Chu - extends in a straight line toward the southeast, constantly following the stratification of the sandstone slabs which are again steep here and pressed together vertically. The old road with its countless holes and stone debris continues to keep to the right side of the valley. Like the course of the valley, it aims straight for its goal. Only the muddy stream winds around the peaks that rise up 1,000 meters from the valley and touches sometimes the right, sometimes the left side of the valley. Sometimes it is wedged in between detritus mounds and fragments that a tributary brook thrusts in its way, then again by projecting rock terraces consisting of hard stone slabs, until it becomes /188/ a narrow "valley within a valley." On the valley terraces above the stream there are fields and farms spread out and bushes and hedges separate the individual fields. The flora - in the middle of April everything was still in its winter sleep even here in the south which has a latitude corresponding to that of lower Egypt - was rich, even abundant here at an altitude of 3,500 - 3,300 meters, compared with what I had come across shortly before. There were pastures with thick grass on the southern slopes of the valley, and they reached almost up to the peaks. The northern valley walls, however, were covered with dark spruce forests with wild, tangled underbrush, magnificent hide-outs for small and large bush rangers, so that I was glad to know that the Chinese were the real masters here. After the long rides I had taken with my rifle under my arm, I felt as safe as though I were in Abraham's bosom.

137

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Deeply cut forest ravines lead off the road toward the south. In all the larger ones there are winding paths leading into the parallel Dsa Chu Valley to the Tschantui. "Two years ago, before our present da ien came to Hor Tschanggu, one could not ride so peaceably along this road," the soldiers told me. "The Tschantui from the south and the Khorgan and Loko from the north made sudden attacks on every caravan carrying goods. Every month there were people killed. But Wu da jen formed his own militia, set up agents and native guards everywhere who announce the approach of all suspicious-looking gangs with fire and smoke signals. Neither the Tschantui nor the Ngolok-Khorgan dare make a sudden attack any more." However, I also learned on another occasion that not a year had passed since the last big attack. At that time 70 mules along with their packs were driven away into the Ngolok country. Not only the Khorgan through whose country I passed in 1904, but also the Ngaba robbers were well known here.